

Tape of Tuesday, February 6th, 1962. M-271.

Played on Thursday, April 5th, 1962.

Last week we talked about February fourth. It is passed now, fortunately. Everybody is still in this group. But I do hope you have used it. We talked about it a little bit. I think maybe some of you didn't understand it quite well, because it was an added opportunity. It was not really that one, because of this kind of so-called dire calamity which might befall us, that we ought to work. But the emphasis was exactly because when one is affected by anything that emotionally either upsets you or in which you become involved, or when an emotion starts to function in a certain way so that you yourself become a little bit freer; I mean by that that in this emotion, that your emotional center functions a little stronger than the other centers, and therefore there is not immediately such a strict relationship between the centers; and because of that, being in a state of an emotional upset or of an emotional condition, you have an opportunity to use that energy that is represented by the friction which caused the emotion. After all the emotion comes from somewhere. And, as a result, you find yourself in a little bit higher level of temperature. There is a little bit more that goes on, as it were, a little bit more dynamically, more life, more on a little different kind of a level or where energy is a little bit more available. Then, exactly having in mind this possibility of something that you don't know, that looks like a danger of something, that because of that you have much more an opportunity really to work and use some of that energy for that purpose. And this is really what I meant when I said that it was a good opportunity for work, and that you ought to work. It is exactly then that you ought to work and use whatever you can. And this does not apply solely to this question of catastrophe. But it applies all the time.

to anything in which you become emotionally involved. And that is why working on emotions becomes important if one can understand what it is not to be identified with the emotions, and use the energy that has been produced by that emotion. So, whenever you are now in a state of excitement, in a state of aspiration, in a state of exhilaration, expectation, certain things of that kind, looking up towards something that might happen, one way or the other - it doesn't matter which way - then you will have an opportunity for yourself to come to yourself much, much easier. And then in that state to use the energy for trying to be awake to the conditions in which you are. But there is always one thing which you must remember, and it usually is forgotten. When you start to wake up, when you make an attempt to work on yourself, it includes that that what you see, you have become impartial to that. This question that came up at the reading tonight about personality and essence, I'm sorry, it was exactly that that was forgotten. Because I do not know anything about my personality when I am considering myself to be awake. And even if it does come from essence or personality or somewhere else, which of course is not entirely the truth either, then when I do see myself, that whatever my manifestations are, that my personality can be quite useful as long as I am not identified with it. But as soon as I see it as something that prevents me from working, or it is in between my essence and my real wish to be awake, then personality takes on an entirely different kind of a form. And it remains an obstacle because I stare myself blind on the conditions of my personality, and it is not useful food. It only becomes useful when I look at it and say, "I am not that", or "I am not identified with it." It is a manifestation that belongs to me, and it is not a question that it doesn't exist. It does exist on a certain plane. But I don't

want that to remain in existence when I am aiming at another kind of a level of existence. And really, here is where we must understand things a little bit clearer. Essence is not the existence we wish. Being awake is what we wish. That is the condition which is prescribed by, let's say, being on a planetary level. It is the kind of level that is represented by another level of being. And my being cannot be reached unless there is something in me at the present time regarding my manifestations, that they as such have fused into something that becomes a unity. And that unity has the quality of belonging to another level. Now essence is still on this level. Personality is on this level. There are different gradations, but in the first place there is no difference between personality and essence. At least I cannot find it. I start to uncover myself. We know personality covers up certain essential ingredients or essential forms of living, or even it covers up my life. Because I know that sometimes I wish to protect it. And even if I don't know that I protect it, I do it almost naturally. Because this is the question of how a child, when a child wants to protect itself, it will cover itself up because it doesn't want to expose that what is sacred for a child to a variety of different ideas from the outside, even if they are well-meaning or not. And even instinctively I fight for my life because I have once and for all accepted the fact that I am alive, and with that, unconsciously, I accept also the necessity of protecting it. If someone starts to hit me, I put up my arm like this in order to prevent it. If my body gets any kind of poison in it, it forms by itself, because of its own life conditions, it forms antitoxins. And there is constantly this question of physically taking care of myself and putting myself back again into an average, ordinary level of existence of health which applies also to my existence as

a psychological being. And therefore simply to say that it doesn't exist does not answer the question at all. It exists on a certain level, and to that belongs a certain level of being. But my aim is that that level of being is given to me for existence here. And besides that, using this existence as it is and accepting it, I have another means by which I can extricate something of myself towards another level towards which I would like to evolve.

These are the two things. And the responsibility does not end by simply saying I don't wish my personality not to exist. It must exist. And it is the only kind of food that I have at the present time in order for my essence to grow out further. The growing out of the essence is not the answer because I wish a different level of being. My essence is only part of the level of being in which I live at the present time. And that simply is illustrated by the fact that whenever I can manifest essentially, that is when I act as under a shock, when my personality drops away from me, when somehow or other it is pierced, or something has been exposed and I behave in an essential way, sometimes when something surprises me and I swear, I may be much more essential than my personality would allow under ordinary conditions, and in polite society I wouldn't swear. If I am under the influence of drink, certain things of my personality will drop away, and I will become like an essential being. And sometimes because of drugs and all kind of narcotics and medicines and things of that kind, my essence exists at the present time on earth. It is only covered up. But I am not interested in the continuation of the existence of the essence on earth. I am interested in trying to find something out of my personality and also of my essence which can be useful for a possible evolution of man. We are not interested in remaining what we are. We would like to become a

Man, full-grown, harmonious, conscious, who has a will, who is able to do. That is the aim. And the aim is not to distinguish between essence and personality, because I tell you there is no way of finding it out. I have covers exactly like an artichoke or like an onion. I take one layer off after another and in a little while there is nothing left, and I must conclude that I have reached my essence at some place. And the only way by which I can say it is that that what is inside is a little bit more essential than that what is outside. All this question of relationship between something that is a manifestation and all that, for me it is just like nonsensical. I take myself as I am. This is all I have: personality and essence. Of course there are a lot of things on the outside that I can already do without. But I have to live, and for that I still have to find out what is the value of my personality as manifestation at the present time, either coming from essence or coming just as an acquired characteristic of that what belongs to my personality as such. Maybe and maybe not. I'm interested to wake up, to see what I am essentially, or as personality, as manifestation. And I am interested then to become non-identified regarding that. This is the fight. The difficulty is that I become emotionally involved, and that I like or dislike, or disapprove, or that I would want to or wish. All of that has to go. I've got to accept that what I am as I am. Otherwise I will never see the truth about myself. And we're aiming to come to a point where I know, where I definitely know what it is that I consider myself and what it is that is the instrument with which I have to work. And that includes everything that I have. It includes my physical center. Where is my essence? Is it in emotional center? Is it physical center? What is the difference really? I know very well in ordinary life that there are certain things that are more impor-

tant than others. We don't have to be very much conscious about that. Because I know it is a waste of time to go to a movie where I sit and fall asleep. And when I want to look at the funny papers, and when I have all kind of nonsensical conversations at a cocktail party. I know very well that it is a waste of my time.

So therefore I already make distinctions in ordinary life between that what is superficial and that what is essential. And when I say to certain people, "Yes, it is nice and I am so glad I have seen you," or when I say, "My God, you know I love you," it is quite a different kind of an atmosphere which I then create coming from something that is quite different in myself. And therefore I say everything that I manifest, whichever way it is, that comes under my scrutiny, and I want to see it and I want to become acquainted with it, and when I see that and I then become acquainted, then I do not wish to have any judgment. Then I take myself as I am, and with that I will start to work. Work can only start after impartiality has taken place. All that happens before, all of what I call to try to see myself or to observe myself, must be a string of moments in which I remain non-identified. And when that non-identification is not there, we are not working. Let there not be any mistake about it. Work is not easy. It is something that I want to acquire because it is something unnatural. And my natural tendencies are constantly to see that personality is false or not false; or that it is right or not right, and it ought to do this and it ought to do that. I assure you as soon as such judgment comes in I am in ordinary life, thinking and feeling and doing all kinds of things that belong to an ordinary level of being, good as it may be sometimes, and enjoyable as it may be and sometimes as helpful as it may be. But it is not helpful for me if I wish to grow and wake up. For waking up I have



to introduce new elements, and we usually don't talk about that kind of thing, and sometimes I am sorry because we are misled.

Work has three things: observing, that is to see, to be sure that what I see is a fact. I reach it by means of sensing because then I establish a relationship between something in me which wishes to see, something in me that becomes permanent, something in which then I make this picture of myself recorded. And it becomes then that kind of image which is indelibly imprinted in some part of my brain. This is essential. The second essential part is that I am regarding that what I see, impartial. Thousands of times Gurdjieff says this: impartial. Not to have any particular interpretation or feeling or wish to change. Not even classify it. Not even putting it in words. Accepting the fact of that existence as it is. And to try not to have my emotions play any particular part. And not to classify it in my mind, and not to so-called recognize it or like it or dislike it. And the third of course is the very difficult problem of this moment. And I usually don't want to talk about it because it is something that we really do not understand until we understand the other two. If I really see, if I really become non-identified (impartial)? I must live at that moment. And it is the experience of that moment that is introduced as the third necessity. But it only can exist because the other two exist. By myself I cannot experience a moment because it fleets. But when I am non-identified and when I see myself, then there is a possibility of that moment to continue to exist for longer even than a moment, because I have made out of that what I see something that stays in existence because nothing will destroy it. My feeling destroys it, my constant actions destroy it, my thought processes destroy the experience of a moment when I exist and observe myself. And therefore when I really truly

see myself and I am not identified, then I also am at that moment. This is the question of simultaneity. And it is difficult to understand it. But it only can be understood on the basis of experience. That is why I want to say that constantly, whenever we talk about work, whenever we talk about the ideas as such, when we talk about Partdolgduty, when we talk about that what is needed in order to try to evolve, we must remember the three things and the three things becoming one in a realization of an experience of being. And with this being I go back again to my manifestations, and then I endow such manifestations from inside out with an entirely different kind of coloration. And then I start to live. It is in this partaking; Partdolgduty means this, if you understand it right. It is partaking of something from inside out. It take the manifestations and now it is made real by a wish inside myself wanting to continue to live. You can call it attention if you like, but it is not. I call it being. I call it 'amness'. I call it, to be there, and from there to work. That is, I now use the manifestation of myself as a personality and whatever it looks like, it still is personality because it's still that kind of a form that I use since I still live on earth. It is the form that is material for this earth and I cannot do away with it. It has to be maintained. Objective morality includes maintenance of this body. If personality didn't exist, so-called, or if it was only false, why the hell should I maintain it as one of the first rules of objective morality? Ask that of yourself. Try to reconcile such statements with what Gurdjieff has given as the five rules of objective morality, of which the first three have to do with the three centers as I know them. And it is to keep my body, this so-called personality, in good, reasonable health; to make sure that my emotions are pure; to understand an aim and meaning of existence, this is my



mind. These are the three things that come first in Objective Morality. And then the fourth and the fifth, they relate me as I am then in connection with God, the possibility of fulfillment of a duty I have regarding possible creatures outside myself, and including maybe the possibility of being of service, of finding my place as far as the universe is concerned in relation to His Infinity, to Absolute, to that which is God, in order to help and relieve Him of the burden of maintenance of the earth and maintenance of the Cosmos. All these things are based on being a human being. We cannot just forget about them. It's very cheap to say that personality is false. It is an idiotic statement. Essence is just as good. Personality is just as good. And I like to see anyone who so-called speaks essentially without using his voice. We need it. We need it for communication. We need it for an exchange. We need our brain in order to have a thought, a thought about the possibility of how to evolve. A thought about how to understand what is meant by trying to become conscious, what is meant by trying to wake up. What else do I use? It is my mind. And my mind belongs unfortunately to that part of my personality. I don't think with my essence. My essence at most can be a motivating force. But who is there that tells essence and personality apart unless there is something else again that directs or that starts to take away the various coverings which I now call my person, in order to elucidate or bring to the foreground that what is subconscious; that is still something outside which becomes a master, which is as yet not the passenger but which serves at the present time in order to bring a little bit of order out of the chaos that is myself. These things are really much more complicated and they are much more logical. But one must really try to think about them and not just accept like a chicken

without a head simply saying, "it is said," and "we are told." Idiotic. Nothing is being told to us unless we ourselves digest it. If we don't think, if we don't feel, if we don't do and we don't make it part of ourselves, religion will never become something that becomes for us a guiding beacon by which we can steer. And no one will ever be helped by saying, "it is told, and the book says and therefore."

Last week I made a remark which was a little criticized because I said that some day, some time, there must be a point at which I have to leave those who are gurus and teachers. And I have to stand on my own feet, and I have to go out into the world and then try to live in accordance with my conscience. And I said it in such a way that I said that when I die they will not be there. I was criticized a little for that because it is as if I want to do without a teacher. Of course not. My teachers are those what belong gradually to me as my innermost being, that what is my conscience, that what becomes the voice of God within me. That will be teacher. And if it happens to be at the same kind of a level as someone else who also has that same kind of voice and that same kind of a teacher within, those who can then say and be, in the presence of whom one knows and one feels and one can act together, those are teachers for each other. This is what is the meaning of a group. And it can gradually be without so-called teacher. Our work is very clear. There is no question about it. And when it is not clear, when it is not logical, you bring then, you bring up the question. And we can talk about it as long as we wish until it becomes clarity. The difficulty is that we don't work. And that we don't use not even one half of one percent what we already know, and surely not what we constantly discuss on Tuesday evening, because Wednesday goes and Thursday goes, and there is Sunday and

Monday. What is there of God within us on such days? How do we live then? What do we dare to do at that time and to come to ourselves? I have said it many times. And I'm not that kind of a preacher to try to remind you of that all the time. At the same time when we talk about work and we want to say certain things, and we want to understand them and we want to live in accordance with them, we have to have towards the ideas as such, not towards Gurdjieff, mind you, but towards the idea of the possible development of man.

He finds himself on earth. And he finds himself with that possibility of evolving if the Cosmos is made in accordance with certain rules, certain maintenance rules which at the present time we call as if His Endlessness has created this world, and we now looking at the sun and the stars and the moon and the variety of planets in whatever combination they may be in relation to each other, as if then we as a very small part of organic kingdom, have this wish to become what we are not now. And then in that we feel as if we could belong and as if then God speaks to us personally, directly, without any further mediator, but to affect us. And in such a way that we then say, "Yes, here I am. I wish. I will try. I will do my best." And that each day we remember that, and that we come to a conclusion: it doesn't matter, I know I cannot do this but my attitude is right and I pray. And I must remember that I must pray, and that is like a holy obligation put on me simply because I happen to accept the conditions of my life. That is my essence, because that can exist without my personality, if you want to quibble about it. It exists when a child is born. It then takes hold of part of the totality of cosmic existence, and then manifests itself in a form which I call a child. And that breathing, that what takes place as blood circulation, then represents in that manifestation that

quality of liveness which I don't understand. But I believe that I do understand it in such a way only if I am willing to take it, not neglect it, to become responsible so that in willing to take that responsibility, I start to understand a little bit more about what life is for me. Then only on that basis, unless I become like that child, I will not work. I cannot work. I have too much baggage and nonsense and things that drag me down. Don't think for a moment that business can go on in the same old way. It cannot do it. It is not there. I have to change. I have to be clever. I have to approach, every time when I think about it, I have to approach the possibility of meeting God and telling Him that I have done my best. Supposing He comes. Supposing He is there. Supposing He is now and where are we and how can we meet Him?

I say I don't want to preach. It is of course preaching. To some extent it is trying to share something with you so that something in you also starts to wake up with a real wish, a wish for responsibility and a wish for further growth and a wish for understanding, a wish for doing, a wish for becoming that what you must be in your ordinary life - not in heaven hereafter. Now. Tomorrow morning. When you go out, when again you are taken by everything. Your eyes take you away. Your ears take you away. Other people take you away. Every time you look around, every time you breathe, you are taken away. And that is the time you must fight it so that it doesn't take you away, so that something can be left, and then willingly you partake in that what you wish to do..Do. Do everything you wish to do. But you do it and no one else. Act and don't react. Always remain for yourself in charge. What you wish to do, it's all right. You can do anything you wish provided you wake up. When you are awake everything is allowable. It doesn't mean that you will do everything. Of course not. Because

from that standpoint you can discriminate and you know what is useless and you know what you should not do. You know what is becoming. You know where is the dividing line. That is the kind of knowledge you would have from a different plane. And no one can blame you for not having it at the present time. And no one can be blamed for not having it when they are in the ordinary level of life. But the level of life must be changed. This is what we are aiming at. And we don't do it by just thinking a little bit about it and prattling along and having a long kind of conversation about this and that and the other and saying, "Oh, God, how wonderful we are." We are not. We stink. We don't know it. We still, everyone, including myself - I'm not excluding anyone - we have to learn day after day, again and again and again. And I am not preaching dire results. I'm not like Savonarola who constantly had to say that the deluge will come and the earth will disappear. No, nothing of the kind. We will remain in our own existence, and we will be very lovely and beautiful, and we can have all kind of fun and marvelous things and even become an expert in this and that and the other. All of that can be achieved by ordinary man. And why shouldn't he if that is what he wishes? But if that is the case and we wish that, then don't talk about consciousness. Talk about ordinary subconsciousness if you like. Talk about foo-foo. But if you want to grow, if you want to have an aim, if you want to be something in relation to that what you have to be - how am I while I live? - then there is another emphasis and then there is the necessity of really becoming quite serious about how do I spend my time. What do I do in order to think about such and such? Is it worthwhile? The words I use, do I mean them? What is there in me in relation to friends that I can say I help them or I am in their way? What is it in relation towards chil-

dren that I have to educate? That I am .?. (Where is Jerry? He didn't come.) How to be with a child so that a child can keep the essence and personality longer apart? How? By being essentially. By not losing one's temper, by controlling that what one says; that not even when one has a thought, that that thought comes out in some form or other even if it is not voiced. That constantly that what I have in mind regarding a child is that the child is also a mortal. This is what will help a child to grow. And then it will grow essentially in that sense that with that as equipment it will have less and less trouble to overcome the obstacles of personality. This is education. This is the way a father and mother should be towards a child which, you might say is God-given, but which again a father and mother accept as a responsibility and their property for the time being, although it is so-called acquired and it is so-called a part of them. They now have the responsibility until a child can take it for herself or himself. And during that time how am I regarding a child? Only when I become again like a child, then I could actually educate one. And how can I be? How can I when I look at a child and I have all kinds of ideas of what it ought and how am I identified with the child, wishing it to be that what I think it ought to be, instead of trying to realize that it must be. And then afterwards that I will say, "Ah, it is that." This is how. How can one at that time use oneself in that identification with a child so that all your wish is its growth? And only because it, that child, will die since it was born on earth and we die on earth. It is subject to it. This is the terrible realization of the situation: that we die. That there is an end. But we live. And by accepting life, there is the possibility of the continuation of life. But we have to make something that will continue to live. And that what is now in



existence is one-and-a-half of what we actually should be if we could be free. One-and-a-half bodies exists and it is not enough to overcome ordinary death, Rascooarne. We have to work. Then if there is a spiritual body and there is a possibility that that, because of this kind of work, of objectivity, has become something of a little bit more substantial material form, a little further advanced than only Do Re Mi. Even if it has crossed Fa and is already struggling to form the later part, Sol La Si, of that kind of body, not fully developed at all. Spiritual body, Kesdjan body has as yet no feeling center. It is made up of feeling and it has practically no intellect as yet. Feeling it will have when it has a proper wish to grow. This is the feeling of Kesdjan body. That is the emotional center. That is the wish to evolve, the wish to complete itself. It is instigated by the realization as expressed by Do of the third body, that that what I am, I am. Then with that I have the wish to complete the second body. That is my emotional center. My intellectual center La becomes that what is now from this standpoint my understanding, what will be, on the level of Kesdjan body, my knowledge. It will be my intellect. It is by means of which I see relationships in their proper valuation so that I will not make a mistake really, no longer make a mistake. That I will have regarding the possibility of my development something that is permanent, and that cannot go back any more to the temporary condition of man number four. I will have to become man number five in order to complete up to Si Do at least my Kesdjan body.

This is our first aim. That is why it is important to see that we have to learn to find for oneself the proper attitude of how to feel, how to be honest in our feeling; how to wish not only for ourselves but for others that what is right for them. And then to be able to produce that condition for them which we in our feeling - not

even that we would understand it right, but with our feeling it comes from the right place - in such a way that we are not selfish, that we are not jealous, that we leave other people to develop the way they think they ought to develop, that we leave room for them, that we are not introducing into someone else an idea that they or he should grow up in accordance with what I think he or she should be. We could leave each other alone, but we should constantly be on the alert to surround such a person with this proper attitude of wishing in all ways such a person well.

This is one of our main tasks. I have to learn to work with people. I have to associate with them. I have to learn how to be in a group. I have to see them not as a brother or sister, but as someone who also wants to work, and I wish to help. I wish to have the proper attitude towards them so that they feel at home with me, and that forget if we could once and for all, forget jealousies and vanities and stupidities and self-love. And really when we shake hands, when we see each other, that then something can change between, exchange between one's eyes. And I say, "Ah, yes, I remember. I remember my own childhood. I remember how I was. I remember how I should be. I remember that because I happen to look at people." This is what we have to learn. That is what I mean by working together. This is why on a Tuesday evening it is necessary to exclude some other people because one cannot always talk about such things. And also that is why it is necessary for all of us to try to be as attentive as we can be so that we don't miss the particular connection between a succession of Tuesday evenings. We are trying to do something this year. I've said that before. We are trying to find out among ourselves and with each other what it means to work and to help each other. We are confronted with the same thing, all of us, with that, how to

become more conscious, how to really live, how to understand life. How is it that we are here at the present time and want to work, and that we couldn't work? What is it that could be in our way? And then if it is in our way, really to do something about it and to make it disappear. For that, for that it is serious, you see. For that it is very necessary every once in a while to come together and to understand that, and to be shaken to the depths of one's being because of that. And even if it means that at such times one has tears in one's eyes, one is then relating to one's own conscience that what is most important in one's life. That is to try to be, to be honest with yourself, serious. To put to practice that whatever you know of your religion and to manifest that every time, as if you will die, as if God comes now and asks you for an accounting. You with your life, all of us with our life - to try to be a human being, decent and right, honest and hoping that we understand the meaning of life. This I wish for you. Don't let's have any questions. Let's go home. Remember. Don't lose it now. Keep it. It is as if sometimes one can be in prayer, and then you have to ask humbly. Try to be. Work for it. And may God help us. Try to remember. Good night.